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SIXTY BEAUTIFUL YEARS.

A SKETCH OF THE LIFE AND WORK OF MISS ELIZA B. WALLACE.

IF "to be well-born" is the best preparation for a useful life, Miss Wallace had that advantage. An editorial in the United Presbyterian says: "She was the daughter of Mr. John Wallace, of Fairview, Guernsey Co., O., an elder in the congregation of that place. Her family has been eminent for Christian usefulness. A grand uncle, two uncles, and two brothers have adorned the gospel ministry, and a very large number have served in the eldership."

There were five brothers and four sisters in the family, Miss Wallace being the fifth child. When she was quite young, her father died, and at the age of sixteen she set to work to help her mother (worthy mother of such a daughter) give the younger children a first class education. To this end she taught school for some time near home; then the family moved to Monmouth, where Miss Wallace was graduated in 1866, with the degree of B. S. Later she assisted Rev. W. S. Bratton to conduct an academy at Coulterville, Ill. It was there that some of her best work was done.

Soon after Mr. Bratton's death, she left southern Illinois, having received an appointment to teach in the academy in connection with Monmouth college, of which her brother, Dr. D. A. Wallace, was president for twenty-one years. After two years' work there, she spent a year in Chicago, engaging in Bible work under the direction of Mr. Moody. From this work, the Board of Freedmen's Missions called her to Knoxville. In August, 1877, about two weeks after Dr. McCulloch's arrival, Miss Wallace came and began her work. The respect and love that she won twenty years ago have followed her to her grave, and it was well suggested to-day: "If you would seek her monument, look around." Twenty years ago Knoxville college consisted of one large building in the center of five acres of blackberry and sumach bushes; now there are five large brick buildings, besides the new Elnathan hall almost completed, and four small frame cottages, all surrounded by a large grassy campus shaded with fine trees. Much of this growth was made possible by Miss Wallace's wise forethought and careful management.

For several years after her entrance upon the work here, Miss Wallace taught

mathematics in the school, with marked ability. Soon, however, her great heart reached out after more pupils to enjoy the benefits of the school, and she conceived the idea of establishing a boarding department—one in which students would have as fully as possible the advantages of a Christian home. How well her idea has worked is attested by the number of old students who look back lovingly to her as a mother, and to Knoxville college as their home.

It will be remembered by many who attended the first meeting of the W. G. M. S., at Sparta Ill., that Miss Wallace was honored by being chosen to preside. This seems to us the most natural thing in the world; for, while she never pretended to be a skilled parliamentarian, her shrewd common sense always enabled her to hold a meeting to business, and get the work in hand accomplished. She was no ordinary woman—strong physically, strong mentally, strong spiritually.

Early this summer it was feared that Miss Wallace's wonderful vitality was breaking, but it was hoped that the vacation would bring renewed strength. All summer she remained at her post trying to get everything in readiness for the coming year. During the first school month she kept bravely at her work, but by that time it was evident that she was growing weaker. Hoping that entire change would do her good, on Oct. 28 she started for her sister's home at Cambridge, O., After resting there for several weeks, she was induced to go to Walter's Park sanitarium in Pennsylvania. The physicians there gave hope that she would recover, though probably very slowly. But this was not her Father's plan for her, and on Sabbath night, Dec. 12th., He took her to himself.

She will be missed by the students, in whom her interest was scarcely less than if they had been her own flesh and blood, and to whom she always gave helpful, loving counsel, whether in the way of encouraging the best that was in them, or of subduing all that was unworthy. She will be missed by the president and faculty. Her clear head and fair judgment have often helped us out of a difficulty, while her steady devotion was a constant stimulus. But not only in this general way shall we miss her ; to each one, though perhaps in a greater degree to the lady teachers, she was a warm personal friend ; she was more, a beloved sister ; to some of them she was well nigh a second mother. In the neighborhood, too, she will be missed. Many a heart has been made strong to surmount trouble by the reflection, "I'll go up to the college and ask Miss Wallace about it." Often from all quarters have we heard the expression, "When I want good practical advice, I try to see Miss Wallace." It may truly be said of her, as Dr. Watson said of Miss McKown, "She did what she could in her life time, and now she has received her reward. She will find congenial company in the mansions above, among them co-laborers, and also some of her own pupils. We have one more friend in heaven."

MEMORIAL EXERCISES.

Of these exercises, held in the college chapel, Dec. 15, we cull from an article in "The Aurora", the college paper:

"No signs of mourning were seen except the tears which bathed many faces in that large audience. Plants in fresh and living green adorned both of the small tables on the platform. On the table in front of the desk stood a bunch of lilies just bursting into bloom. These had been planted, watched and tended by Miss Wallace herself—fit emblems of the work she has done. Dr. McCulloch presided at the meeting. After an appropriate selection from the Bible Songs had been sung and a few portions of Scripture read, prayer was offered by Dr. McCulloch. Rev. J. B. Work made an address and very forcibly showed how each one has some influence and a work to do which requires the best energy of the mind and soul, as the volume of life is written day by day. Short addresses were made by Mr. D. H. Adams, representing the

students; Mr. J. A. Cotton, the alumni, and Dr. Love the faculty.

"All these in a feeling, loving manner bore testimony to Miss Wallace's wonderful executive ability, forethought, untiring energy, strong Christian character, earnest piety, deep interest in the institution, and thoughtful care of those who had been students of the college, but were now working in the interests of the Master in other fields.

"As a last tribute to our honored dead, Dr. McCulloch with voice trembling from tearful emotion spoke of the great help Miss Wallace had been to him, and how much he would miss her wise counsel in perplexing moments.

"We would not call her back to earth, but we can live a trustful, hopeful, helpful life as she did, and following in her footsteps receive the same reward."

FUNERAL EXERCISES.

From a letter by Prof. C. J. Marshall, formerly of Knoxville, now of Muskingum, we quote concerning Miss Wallace's funeral:

"At 2 p. m. Wednesday, Dec. 15, the funeral exercises were held at the home of Mrs. Kyle, a sister of Miss Wallace. The services were under the direction of Rev. T. C. Pollock, pastor of the Second church. Dr. McClenahan, of Allegheny Theological seminary, represented the Board of Freedmen's Missions and made the principal address. He gave a sketch of the great work accomplished at Knoxville College since Dr. McCulloch and Miss Wallace took charge. He spoke of the weight the Board attached to her wisdom and advice, and how much her loss would be felt. He referred to the great love and reverence which the students of Knoxville College whom he had met, manifested for her.

"Dr. McFarland made a few remarks on some characteristics possessed by her: energy, tact, unselfishness, devotedness. Rev. Pollock followed with words of commendation about her whose voice is now stilled in death, words of exhortation to the living and words of comfort to sorrowing ones. The beautiful casket, wreathed about with roses and carnations, was tenderly borne to the cemetery a short distance away and laid beneath the sod.

"The day of the funeral was the anniversary of the burning of Elnathan hall. During the services my mind went back to the events of that day, one year ago. Then was Miss Wallace mingling her tears with the tears of others as she saw the fruit of much labor and many prayers going up in smoke, but to-day the tears shed on the "Hill" are far more bitter because a greater loss has been sustained. After all the words of commendation and praise had been spoken of her one could truly say, the half has not been told. As the speakers dwelt on her noble work, the words of the poet "To live in hearts we leave behind is not to die" came to me with a force never before felt. Truly the influence of Miss Wallace's piety and Christian womanhood live to-day and is influencing the hearts and lives of many, nor will it cease until time shall be swallowed up in eternity."

HER EARLY WORK IN SOUTHERN ILLINOIS.

Rev. J. E. Elliott, of Swanwick, Ill., writes: "She began work in September, 1871, and taught until June, 1874. Of her work in school, and the salutary influence she exerted over the pupils both in school and in their after lives, nothing but words of the highest praise are spoken. Seven of her pupils are now efficient ministers of the gospel. Besides the ministers a great number are elders and school teachers, exercising much influence for the Master. Indeed, I doubt not, many of them are her spiritual children, thus verifying the statement in scripture, 'The children of the desolate are more than the children of the married wife.' I can testify from personal observation that she was ever a model preceptress whether in or out of the school-room."

Rev. S. R. Lyons, of Bloomington, Ind., one of her pupils, says: "Her influence over her pupils was marked and always brought about higher endeavor. Without ostensation, without cant of any kind, her deeply religious character influenced me very much. Miss Wallace believed in work. She herself set the pattern for her students, and she did not often fail in getting them to work. She doubtless believed in genius, but she certainly believed that a genius was made up of about one part genius to ninety-nine parts hard work. I revere her memory. To my mind she belonged in the class of really great ones. I never knew any one who better deserved the Master's eulogy, 'She hath done what she could'."

Another of Miss Wallace's pupils is now Mrs. Rev. T. C. McKelvy, of New York, who pays the following tribute to her memory: "It is always with a feeling of gratitude that we, who were favored by being under her influence in the Coulterville academy, look back upon those associations. In addition to being a thorough and forceful teacher, there was that in her character and example which impelled the student onward and upward. If I were asked what special

blessing she brought to that community during the few years she was there, I should answer that, aside from the spiritual uplift which seemed to come to us spontaneously. she inspired in her pupils a desire for a college education, and a fitting for places of influence in the higher walks of life. From her first two graduating classes, sixteen completed a higher course; of the young men, five became successful practitioners of medicine; seven are in the gospel ministry. Thus her good work goes on, and 'being dead, she yet speaketh.' Never was the truth that our influence lives on, after we have ceased to exert it, more clearly illustrated than is shown in this brief page from the life history of this dear sister."

WORK IN MONMOUTH.

In the work in Monmouth academy, Miss Wallace was associated with Rev. G. I. Gordon, now of Pitcairn, Pa, Of her work there he writes: "It is a privilege to testify to the faithfulness of Miss Wallace while in Monmouth academy, where she served two years as first assistant and teacher of mathematics. There was a large attendance of students, gathered from all directions, and many of these were quite young and away from home for the first time, thus making her position one of great responsibility. She was a faithful teacher and did all her work well; was even-tempered, kind, considerate, firm and very judicious; true as steel, incapable of betraying a trust—too true to seek popularity at the expense of others or by professing attainments or character not her own. She was endowed with 'saving common sense', possessed of rare judgment and understood human nature well. She was unusually well versed in the Bible and thoroughly understood the subjects she undertook to teach—an estimable Christian lady. Her chief characteristics were her interest in the character development of the students, her faithfulness, and practical common sense. Her influence was wholly good."

Mr. John De Vinney, who was her pupil both at Coulterville and at Monmouth, thus testifies to her worth: "Of her consecration and perseverance I feel that it is useless for me to write to you at Knoxville, who have been with her and known her in her work. Apart from school work, she sought out the poor and needy, and helped them, not only with advice and sympathy, but with her money. She had the power, and used it too, to generate an ambition in others to *be* and *do* better. I lived in the same home with her for three consecutive school years, and my personal testimony is that Miss Wallace was the *best friend* I ever met among strangers."

From College Springs, Ia., comes a letter from Mrs. Sadie Blair, who lived neighbor to Miss Wallace, belonged to the same church, taught in the same Freedmen's mission, attended the same prayer-meetings, etc. Mrs. Blair says: "She was several years my senior, and I, as well as all of the other teachers, looked to her for advice. She was only a teacher the same as the rest of us, but some way teachers and scholars, and even our faithful superintendent, Squire Robison, looked to Miss Wallace in planning work or entertainments for the school. She was a faithful worker, and although her home was more than a mile away, she was always at her post."

WORK IN CHICAGO.

The Bible work in which Miss Wallace was engaged in Chicago, while directed by Mr. Moody, was under the immediate care of Miss Emma Dryer. One who knows her work well in Chicago writes in substance: "Miss Dryer thought a great deal of Miss Wallace and

had confidence in her judgment and plans, allowing her to have her own way in work, an exception to Miss Dryer's usual habit with her workers. Miss Wallace worked hard and never spared herself in the least. Her habit was to study in the mornings, both personal Bible study and preparation for meetings. At one o'clock she started out for house to house visiting, gospel meetings or sewing school, as the case might be. The house to house visiting she did was in a very poor part of the West side, and many a poor woman was helped by her practical common sense ideas of piety and cleanliness. Invitations were given to attend gospel meetings, Sabbath-school, sewing-school or other helpful services. Almost always she tactfully brought about the opportunity for reading the Bible and prayer before leaving the house. In the mother's meetings, the poor women of the neighborhood gathered, and learned to make garments for themselves and their children. The material was furnished, and when the garment was finished, it was sold to them for a nominal price. During the sewing Miss Wallace would read aloud to them helpful, practical articles and then the meeting would close with a short prayer service. The children's sewing classes were conducted on somewhat the same plan. All who have engaged in city mission work will know how busy and useful her life in Chicago must have been."

WORK AT KNOXVILLE.

But we all feel that her best work was done in Knoxville, and we realize the truth of a friend's statement: "Some one else will become lady principal at Knoxville College, but it will be a long time before you find one to *fill her* place."

An editorial in the United Presbyterian says:

"For twenty years she was identified with the Knoxville Mission, having entered the service one year after the organization of the schools. And her force has been felt in every stage of the development of the institution. She went to the work among the freedmen in the maturity of a vigorous mind, well disciplined and prepared by many years of study and teaching, and from the first gave her whole heart and strength to it. She was peculiarly well qualified for the new and difficult work by a remarkable degree of organizing and administrative ability, and the tact of developing the working power of others. She had broad and comprehensive views of the work to be done. She looked far ahead and planned largely. She worked for ultimate results to the race rather than immediate results to the school, and therefore was specially watchful of the moral development of those under her care. Strong in faith, humble in spirit, patient in trial, she never wearied; unselfish, she never spared herself. The president found in her a strong co-worker to carry out the plans for the school."

Perhaps the sense of personal loss is felt by no one at the college more keenly than by the president, Dr. McCulloch. For all these years they have planned and worked, rejoiced and sorrowed together. The one is taken, the other is left. Dr. McCulloch's high regard for Miss Wallace is expressed in the following clipping:

"The feeling of loss at the college cannot be expressed. Some said, "It does not seem like Knoxville college without Miss Wallace," but the hope that she would soon return made the place seem less desolate than it now appears when it is known that her cheerful face and familiar form will be seen no more. Miss Wallace was a notable combination of piety, straight forwardness, shrewdness and tact. She had few equals in flanking a difficulty when it was evident that something must be done. She excelled in going for the main thing without allowing her attention to be diverted by the less important. The missionary spirit was one of her striking characteristics. While it was loyal to her own denomination, it reached out after the salvation of souls in other churches.

"Much of her time was taken up in devising something to help somebody, and she was both wise and successful in helping people to help themselves. Though she was a mathematician, and easily comprehended and solved difficult problems, she had a heart to feel for others, and she seldom wrote a letter for the public that did not touch the feelings of her readers. And in her conversation with students, as well as in more formal talks and lectures, she seldom failed to move the heart. On all these occasions her admonitions and reproofs will be remembered as among the best evidences of her faithfulness. Her inspiring appeals to manhood and self-respect are bearing fruit to-day in many a noble life. In her appointment to Knoxville the Freedmen's Board was surely guided from above, as is proved by her more than twenty years of effective, self-denying service. Let us believe and pray that the same wisdom will be given in the selection of a successor."

I cull a few sentences from private letters received from some of her old students and others showing their love and gratitude toward their departed

teacher and friend. Prof. Byrd Prillerman, of the West Virginia colored institute, after expressing sorrow at hearing of her death, says: "Ever since I have known Miss Wallace I have regarded her as a personal friend, and I know of no one who had more influence over me. She has lived a useful life, and will continue to live in the hearts of many of us to whom she endeared herself by the great sacrifices she made that we might become intelligent Christians."

Miss Christianita Totten, a native of the West Indies, who is now teaching in our mission at Prairie, Ala., writes: "I cannot realize that Miss Wallace is dead, yet, somehow when I heard that she had left Knoxville college for a change, I felt she would never engage in active work again. Her life was indeed full of good works. I count it a great privilege to have known her, to have been advised and directed by her. She was a friend to me and I shall always think of her with love and gratitude."

Miss M. M. McBride, of Indiana, Pa., formerly a teacher at Knoxville college writes: "So our dear Miss Wallace has passed over. I cannot well express the sense of personal loss I feel, and yet I realize how much greater is the loss to those of you that have been so long and so intimately associated with her in the work at Knoxville. Though I have not seen Miss Wallace for more than six years, I have always felt near to her. Perhaps the reason for this was that we often met for prayer when in perplexity. She did not perhaps realize the strong, helpful lessons she was teaching me. In the light of maturer years, she stands out to me as a rare woman, not only in her spirituality, but in her power to plan and to execute. Her perspective was wide, but no one knew better than she the importance of attention to details. She lives still in hundreds of lives throughout the South."

Rev. B. A. Imes, chaplain of the colored State Normal school, Normal Ala., formerly pastor of the I. M. E. church at Knoxville, says: "We sincerely sympathize with you all—president, faculty and students of Knoxville college, in the sense of loss and bereavement which has come to you in the recent death of Miss Wallace. It had been our privilege to have such personal acquaintance with her in recent years as convinced us more and more of the genuineness of her Christian character, and the guileless spirit of devotion which possessed her mind and heart in all her efforts for the young people, and to promote the true interests and efficiency of the school."

Her Work in the Black Belt.

That our church has missions in the Black Belt is due very largely to Miss Wallace, for it was she who first seemed to have the vision and gathered that the Lord had called United Presbyterians to preach the gospel on the plantation. Towards Miller's Ferry, partly because it is the oldest of our Alabama missions, partly because of its location among a people who were so degraded, and partly because of the fiery trials, Miss Wallace bore something of the same relation as that of a parent to her first born. The success in all lines it, in no small degree, owes to her. The mother's meetings, which have been a power for good, were of her planning; and busy though she was with her duties at Knoxville, she wrote us long letters containing suggestions about some phase of the work, or the asked-for advice—always sympathy and encouragement.

Nineteen of our twenty missionaries and their wives have been brought under her influenee, and all can testify that they have been wonderfully helped by her life of unselfishness, convincing, as

it did, the most skeptical that she "sought not theirs but them." To us she has been an inspiration, a friend in time of need, almost a mother—indeed many of us had little idea of what a mother's love and teachings should be till we met Miss Wallace. It was she who first wakened in most of us a desire to work among our people in the Black Belt; she whose deep interest in the negro and sympathy for him begat interest and sympathy in our souls.

After the success of Knoxville college was assured, Miss Wallace longed to labor here in the Black Belt; to show wives and mothers how to use to the best advantage the common things around them, and make home comfortable and pleasant; to read and explain God's Word and encourage the people to live according to its teachings.

While she was not permitted to do this in person, she has labored here through us, with her timely suggestions, wise counsel and motherly sympathy. In the five missions the improved homes, the growing intelligence in worship, the daily study of the Bible, the exchange of boisterous corn songs for those of Israel, the increasing respect for the moral law—these are monuments she has built in this desert land, living monuments whose inscription is: "They that turn many to righteousness shall shine as the stars forever and ever."

TILLIE E. JOHNSON.

I think it an honor to say a word in connection with the life of that noble woman, having been under her care more than ten years. I believe that no one can appreciate the value and real worth of Miss Wallace to this institution better than the students, not even the teachers or members of the faculty; and when I say that, I say it with all honor and respect for our teachers. How often have I had her call me to her office, talk with me and counsel me as my mother never knew how to do, and my experience is but the experience of hundreds and hundreds of boys and girls who have been under her care. How often in time of disappointment and discouragement have I gone to Miss Wallace, and after a short conversation with her, the cloud seemingly was raised and I could see my way clearly.

In talking to a young man who graduates here this year, in substance he said, "Had it not been for Miss Wallace's aid and counsel I would not be here today." And, my friends, the same story can be told by numbers of young men and women, who have occupied and are now occupying these halls. Often she had occasion to call the young men to some room in the college, and there is one thought in all of her lectures that she never failed to express, and that is: "Young men, whatever you do, do it with an eye single to God's glory. However small, remember it is the work that the Lord has given you to do, and therefore do it well." These words have had a great deal to do with shaping my life, and I believe they have had no less influence in shaping the lives of others.

But Miss Wallace has passed from labor to reward. She is dead, but the deeds she has done are not; the seeds she has sown still live and shall continue to live and to germinate and bring forth fruit to the glory and honor of God. No words that I can think of are better fitted to express the esteem and regard in which Miss Wallace was held by every one that knew her than the lines of Fitz Greene Halleck on the death of his friend Drake:

"Green be the turf above thee,
Friend of my better days;
None knew thee but to love thee,
None named thee but to praise."

R. H. ADAMS.

HOME MISSIONS.

U. P. PARSONAGE, INDIAN MISSION,
SIMNASHO, WASCO CO., OREGON,
Dec. 27, 1897.

ALL at this station have been kept by our heavenly Father in usual good health during the last month, and the routine of ordinary work has not been interrupted. The weather and roads have been such that we have been completely shut in with our red friends and neighbors; about the only white face seen is the mail carrier once a day in his regular trips.

Yesterday's Sabbath service may be given as a sample of our public work throughout the month. It was rainy, and the mud knee deep in the red soil. At 11 a. m., a few began to assemble at the church and some in our reception room at the parsonage. Little wants caused by sickness, were made known and attended to by some member of our family. At 12:30 p. m. the services commenced with about 40 persons present. One old man, David (Pe-gen-es-it) is there, having come afoot by a trail around a little mountain 6 or 7 miles. Kish-a-walk is there, having driven his covered hack 8 miles. Qura-pal-mah, the old chief, is there having come horseback. The others have come mostly afoot for their ponies are poor this time of year.

The exercises are opened by singing two or three numbers of Bible Songs—some that cannot read or speak English join in the tune. Next with some prefatory remarks which are interpreted, we read in concert from a large wall chart the Beatitudes. Prayer is offered, closing with Lord's prayer in concert. Two more of Bible Songs are sung. Then we read in course John 1:28-34, followed with brief exposition interpreted, emphasizing these points: The peculiar name, "Lamb of God"; the peculiar work, "taketh away sin"; the prophets testimony, "This is the Son of God." We sing again, and I relate the story of the birth of Christ, commencing with annunciation to Elizabeth and following the events of history down to the proclamation of John the Baptist "Behold the Lamb of God that taketh away the sin of the world."

Before closing I gave an opportunity to any one to speak. Qura-pal-mah rose in the back part of the house, sad and solemn looking, and expressed his appreciation of the good words, but he could not talk today. He had a heavy burden on him; his heart was bad; his heart wanted all the time to lie, or steal or to cheat somebody, and he was heavy burdened. Kish-a-walk followed and spoke of his trial and burdens, and of the help he got in Jesus, and exhorted Qura-pal-mah to keep on coming to church to hear the good words. The Sabbath-school lesson followed (review day), and then a general exercise, naming titles of lessons, golden texts, etc., interspersed with singing. Large picture roll is turned and running remarks are made on lessons of the quarter. Dismissed, they all tarry a few minutes to shake hands with us and talk among themselves.

In a sense this mission is now experiencing a deep trial, and it is likely the attendance at church services will be very much reduced. The children are now gathered to the government school at the agency. Many of the older people will think it hardly worth while to attend, as the sight of the children and their part in Sabbath-school were the chief attractions. But there is a compensation—we get closer to the older and perishing ones. The meeting is more solemn and we are called to do more personal work, but we are made to feel

more and more that only the blessing of God can make effectual his word; only the baptism of the Holy Ghost can break the chains of darkness and superstition that bind this people.

For some reason the usual Christmas Indian festival and dance, which generally extended over two Sabbaths, has not been observed this year. For this we are thankful. This last Sabbath is perhaps the first Christmas Sabbath there has been any attendance at the church in the history of the mission. We have to contend against:

1. A stolid indifference to all change of condition and progress.

2. A hereditary pride and spirit of self-sufficiency and superiority.

3. The power of the older to bind on the younger their old pagan superstitious and religious festivals, dances etc.

4. The migratory habits and consequent poverty and mendicancy of the mass of this people.

5. The want of true family life and sacredness of the marriage relation and the prevalent custom of herding together in large tapees.

6. The want of a written language and the Scriptures in their own tongue.

7. The ill example of many white people with whom they come in contact, whose evil ways they readily follow, such as gambling.

We can sincerely say these walls of opposition are in some measure giving way before the gospel and by the power of the Holy Spirit they will fall to the ground. It would not be difficult now to persuade not a few to receive the baptism of water, but what we want is the baptism of the Holy Spirit. Let this little but needy field have an interest in your prayers.

Yours Truly,

J. A. MORROW.

I will enclose the following copy of a part of letter received from an Indian friend, a line of Christian encouragement as you see.

To SINCOE, WASH. Nov. 24, 1897.

DEAR FRIEND:—Tonight I am going to tell you about something, Mr. M. Tonight I just have think of you and I am writing to you, Mr. M., that your preacher of that school. That all the preachers are preaching of God in all over the world. When Jesus Christ rose from the die and he said you must preach all over the country. That you over there you preaching to Oregon people them are all my best friends. You must teach to them people over there you must preach them good so they can believe in Jesus. Tonight I am writing to you that I saw you once over at school when you are preaching. That is all I am going to tell you about this, and another thing I am going to tell you. From heaven he told Jonas you must preach about me all over the world. Jonas he got so fraid and he got on the ship and sail some place. From heaven he punish Jonas, the wind came so hard and almost blew the ship over. When he was sailing on the sea he felt very sorry of it because he done very bad thing never preach what God has told him. I have done very bad I will be thrown off from the ship to the sea. When he said all this then he was thrown into the water from the ship. Three days the salmon eat him up, he stay in his stomach from three days. Jonas he fell very sorry when the salmon eat him up and he thank to God. God tell the salmon to get to the shore and the salmon went to the shore and Jonas crul out from salmon mouth. When he crul out from salmon mouth he thank God very much. You must go all over the country and preach to all the people and tell them that the world is only more forty more days before the world it will got burn. That is all I can tell you about this. I help you that much about Jonas, you must preach to the people then that I told you. I will close my letter. Go to office and put it in. I am watchman in this school.

Yours Respectfully,

LUXCILLO.

From Our Warm Springs Indians.

TEMPERANCE TALKS.

JACK PITT told how at one time six months ago, he was on a "cattle drive" with some white men who had whisky. When he refused to drink, one of the white men swore at him, telling him he had to drink or they would make him do so. Another white man interfered, saying that Jack belonged to the Warm Springs reservation and he had better let him alone. "Well," said the other, "here are other Indians from that reservation who drink. Why not Jack?" Jack said, "I will tell you. I belong to a temperance society in our church at the agency in which are the best people on the reservation, who have promised not to drink whisky. There have more than a hundred joined that society, and I am one of them. That is why I won't drink."

"At another time, some Indians at The Dalles tried to make me drink," said Jack. "Some of them caught and held me while another brought a bottle and tried to pour the whisky down my throat. They could not get my mouth open, so the whisky went on my face and clothes, but none got in my mouth."

Daniel Kochia said: "I joined this temperance society because I thought it was on the right side. I asked my son to join it with me; I did not want to leave him outside, for I think the boys and young men should be gathered under the protection of this organization. It looks as if the saloon business is growing stronger all the time in working evil, and I do not understand why it should, for I think if the church and the government at Washington would work together they would be able to close up all the saloons in the country. I am not a public speaker, as you all know, but I want to say that I am thinking on this subject."

Skitus said: "It used to be that the men went before and led the way, but it now seems that things are changing, and the women are to lead the way in this work. I suppose it is all right, for some must fight this war and it is true that men cannot protect themselves against the saloon."

A woman said: "I know what a bad thing whisky is, for my father and several of my friends were killed by it." This led another woman to speak in a doleful strain, lamenting the weakness of the Indian to withstand the temptation the white man was holding out to him. First the whites fought them with guns in order to get their lands, but now the Indians are being killed faster with whisky. Soon none will be left, and the whites will then have everything just as they have always wanted it."

One Indian described how the whites try to sell whisky to them when in The Dalles. A man came to him and offered to get him a bottle of liquor if he would give him $1.25. The Indian told him to go away, that he did not want any. The white man coaxed him until at last the Indian handed him 25 cents and said, "I will give you that if you will go away and let me alone." The white fellow took it, and went away apparently satisfied.

There is much sympathy in this reservation for the Umatillas, who have suffered so much by the saloons since being made citizens. Many of their leading men have died or been killed in various ways as the result of drunkenness, since permitted by law to get whisky as white men do. The women on that reservation held an indignation meeting, when it was seriously proposed to make a raid on the saloons where the Indians get liquor. At another meeting, all present, men and women, including the leading members of the Umatilla tribe, signed and for-

warded to Washington a petition asking the authorities to either close the saloons or take away their citizenship. The following is an English translation of a dirge sung by the Umatilla's at the funeral of a very popular Indian, killed by the cars while intoxicated:

"The day of doom, the day of doom.
The sky is dark with clouds of gloom,
The sun has hid his smiling face
From all the people of our race.

We fade before the white man's power,
As winter smites the tender flower,
And the Great Spirit's frown is cast
On those he loved in days gone past."

PRAYER-MEETING TALKS.

After an absence from church on account of sickness, Tesimpt said: "I am glad to get back again to the house of God to receive the portion He has to give me. I am like a little bird in the nest, and receive the food that is put in my mouth. I cannot feed myself, or do anything for myself. My Heavenly Father provides the food, and sends His minister with it, and he gives it to me. I take it as the minister gives it to me, and that is all I can do. I cannot even keep all that is given to me. I cannot write it down on paper and take it home with me, and so a great deal is lost as it is so soon forgotten. All I can do then is to go home, lie down on my bed and call back to my mind all I can of what I heard at the church. This is what I always do, and it feeds my soul. Then, like the little bird, I am always ready and waiting for my portion when my Father sends it next time."

One said: "It seems to me the way across from this earth to Heaven is just like a deep, dark river, and Jesus is the bridge over it. To go over safely we must be sure to find the bridge, and then keep right on it. I must not try to make a bridge for myself—no one can do that, for no man in this world, nor all the people in it, can do what Jesus did for us."

A widow said: "People say to me 'Are you not very lonely; you live so by yourself?' I tell them no, for I have Jesus, my Saviour, with me. I have had a great deal of trouble by sickness and death. My husband and children are all gone, but I am happy, for I know my Heavenly Father is taking care of me every day, and will soon take me home where I will see my friends again."

Another said: "I try each day at the church to fix one verse of God's Word in my mind. I cannot remember it all, so I try to make sure of one verse and then I can think of it during the week till I get another."

At one of our prayer-meetings a young woman interpreted to the older Indians, and in the after talk one of them said: "I have been thinking what a change has come to our people since the missionaries have brought the Word of God to us. I remember when the grandfather of this girl was a great warrior, and all the Indians in this part of the country followed him, and did just what he ordered. He knew nothing about Jesus and the better way; and here we have the grand-daughter of that man interpreting to us the word of Life. It makes my heart glad that I have seen this change, and it makes me anxious to see my Heavenly Father's house, for that will be a greater change than what I have seen here."

A young woman said: "When I see how people live who are not Christians, I thank God that my parents were Christians, for they taught me to go to church and to pray."

Another said: "I am thankful that I was brought to this reservation, where I have learned about the Saviour. My people are yet without God's Word, and just as wild as when I was stolen away from them years ago and sold as a slave. I thought it was very hard to be sepa-

rated from my people in that way, but I now see how good my Heavenly Father has been to me, for in the Saviour I get far more than ever I lost."

One spoke of how difficult it is for the Indians to understand about God and the way He deals with men and women: "Among the Indians the chief and head men do all the important business for the tribe, while the common people have very little, or perhaps nothing, to say. But God comes to each person and says, 'Choose for yourself.' That is so contrary to all our customs that it is hard for us to believe it is true. Can it be that our Heavenly Father comes to each one and asks even the little child to decide for itself? It must be true, for Jesus not only talked with the women, which an Indian chief would hardly do, but He took the little children up in His arms and blessed each one of them."

SYMPOSIUM.

WHAT DO YOU CONSIDER THE GAIN TO YOUR PRESBYTERIAL MISSIONARY SOCIETY THE PAST YEAR?

NOTE.—The above question was sent to each presbyterial secretary, with the request that a postal reply be returned by the 8th of February. The following are the prompt and encouraging reports to date:

Since the reports for the year are not yet made up, I infer that the "gain" referred to is not increase in contributions or in numbers, but rather such gain as adds to general efficiency in doing the Lord's work. Under this head I may mention: (1.) Better attendance at meetings of executive committee; and resulting partly from this. (2.) Improvement in arranging for and conducting presbyterial meetings, so that time may not be lost. (One little item: We make out the roll beforehand, as fully as possible, and leave it with young ladies near the door. Delegates, on entering, record their attendance, and "roll-call" time is saved for better uses.) (3.) Greater promptness in annual reports of auxiliaries, an advantage fully appreciated only by a secretary. (4.) A growing desire that all papers at meetings shall bear directly on our work, and a noticeable increase of interest in systematic giving. Interest in all our lines of work, indeed, is growing, and becoming, I think, more generally diffused through the congregations. New Junior societies, too, are forming, and thus the young are being trained for future service. The gain is gradual, year by year, and no one person can know just what gain there has been in the usefulness of the societies, which is, after all, the great gain.

JENNIE J. WALLACE, Sec'y.
Allegheny Presbyterial.

Our congregational societies are so widely scattered that we hold but one presbyterial meeting each year. There has been a society organized at Sheldon, Mo., and a Junior society at Springfield, Mo., during the year. There are only two of our societies located near together (Beulah and Pittsburg); one a hundred miles from these places, one sixty and one thirty. This includes the number of our societies in the presbytery of Pittsburg. The distance prevents our keeping in touch with one another and the work of each, as we would desire.

I can say, for our own society in this place, that the greatest gain has been that more of our women regard it a pleasure to lead or take part in the devotional exercises than ever before. We are thankful that whatever the Lord calls us

to do we are always of *one* mind to do it, as for "Jesus' sake." He is calling upon us at the present time to do special work for Him by supporting two sorely afflicted ones in the City Hospital—one a dear old Christian mother, and the other her daughter, upon whom she depended for support until she was afflicted also.

MRS. J. H. GIBSON, Pres't.

Pittsburgh, Kan., Pres.

In one thing we have gained—more interest taken in the Thank-offering, and a larger amount raised than during the preceding year; another, two new societies organized during the year; and last, a growing interest in the cause of missions, and a desire on the part of societies to give more to the mission boards rather than keep the money in the home congregation. LILY ELDER RITCHIE.

Metz, Ohio, Cleveland Pres.

The Women's Missionary Association of Butler presbytery has just passed through one of its most prosperous years, temporally and spiritually. The interest in the work is increased. Our spiritual needs have been more deeply felt than ever before, leading to more prayer in our meetings and more meetings for prayer. In all of our societies where the spirit of prayer has been thus nurtured the promise, "If ye draw near unto me I will draw near unto you," has been realized in increased power and efficiency. We note also a spirit of readiness to work willingly and gladly in indicated lines. Our contributions have been larger than ever before. The Thank-offering is the largest we have yet given.

For all these things and for all the blessings Our Father has bestowed upon us, we thank Him as we look up and take courage for the future.

MRS. A. B. DICKIE, Pres.
MRS. W. A. SMITH, Sec.

Harrisville, Pa., Butler Pres.

We consider our work in a prosperous condition throughout the presbytery. The interest, we think, is growing in the young women's department, and also in the Junior work.

MINA TIDBALL.

College Springs Pres.

As to the gain in our presbyterial, I will say there has been a gain in number of members. More magazines are taken, and the Thank-offering for 1897 was greater than for the preceding year. There is quite an interest in foreign missions, as quite a number have gone from this presbytery.

MRS. MARY E. HAMMOND.

Pawnee City, Neb.

There seems to be a growing desire to know more of the church work along all lines—how done and by whom. We have no new organizations to report.

MRS. H. M. ALLISON, Sec'y.

Monmouth Pres.

The number of members last year in our presbytery was 479, this year, 488. The contribution last year, $1,348,55; this year $1,585,59. Gain in members, 9; in contribution, $337.81.

MARGARET SHEPHERD.

New Concord, O., Muskingum Pres.

Increased interest is manifested in mission work in general, especially in the foreign fields, as one of our number, Mrs. W. H. Reed, has been called a short time since to labor in the Egyptian field, while Rev. David Gordon, of the India mission, whose grandsire was in his day a member of our presbytery, comes very near to a great many by kindred ties. An interest in these has caused an interest in their work in the case of not a few in our presbyterial society. M. MARGIE ADAMS.

Muddy Creek Forks, Pa., Big Springs Pres.

I think there has been an increase in interest. We have been much encouraged especially in the interest taken in the Thank-offering. Mercer Presbyterial endowed a bed in Jhelum Hospital, and this definite object gave added enthusiasm to the Thank-offering.

L. MARY E. ELLIOT.

New Wilmington, Pa., Mercer, Pres.

While we have interesting meetings, it is hard to point out any especial gain, save that local societies have been more prompt and careful in their preparation of the blanks sent them, showing a better business knowledge than formerly. MARY SCOULLER.

Fair Haven, O., 1st Ohio Pres.

The three missionary societies in our presbytery are in a prosperous condition. We are so far separated from each other that we have never yet held a presbyterial meeting, Mansewood being over thirty miles from Galt, and Stamford over seventy miles.

MRS. A. G. KING.

Galt, Ont.

We have felt the need of knowing something about the different missions and how to do mission work; so have spent the year or most of it in acquiring some knowledge of them.

MRS. J. A. LILLIAN.

Knoxville. Tenn.

The Concordia Presbyterial Missionary Society has only been organized a few years. Every year we have an increase in attendance and more interest manifested. We have gained the past year by coming more in touch with the missionary work through Misses C. E. and Rosa Wilson, who visited in our presbytery, held missionary meetings, helped us in our society work, and explained their work and the great need of more workers. So we feel that we understand a missionary's life and work better than we ever did before.

ANNA J. KIMMEL.

Concordia, Kan.

A general advancement along all lines of missionary effort; an increasing interest in the missionaries themselves, and a desire for information as to the progress of their work. There is a deepening of earnest desire and greater earnestness in prayer that "Our Fathers' Kingdom should come."

MRS. J. MONTEITH.

Cedar Rapids, Ia.

In March, 1897, there was reported a membership of 360, with $648 contributed—a decrease of 51 in membership, and an increase of $19.80 in contribution. There was one society organized during the year. ELLA MONTGOMERY.

Washington, Ia., Keokuk, Pres.

The interest in all the missions is increasing. Some of our societies are working very hard to advance the cause of Christ, especially in the congregation of which they form a part. As we are preparing for our annual meeting, there is a prompt and cheerful response from all our local societies, which is very encouraging. We have gained a friendly interest in each other, and I hope have grown in grace and in knowledge.

KATHARINE SPITTAL.

York, N. Y. Caledonia Pres.

While our contributions were not as large last year as the previous year, and not so many members reported, we feel that the Lord has been with us in our work, and pray for a still greater blessing. We held two very interesting and, we hope, profitable meetings, and one W. M. society has been organized. On page 63, of the minutes of last general

meeting you will see that Beaver Valley presbyterial has credit for organizing the greatest number of Junior societies in '96. MRS. R. P. BLEVINS.

New Castle, Pa. Beaver Valley. Pres.

We believe our society is making a gradual gain each year. The members are becoming better acquainted with parliamentary usages and more efficient in expressing their thoughts in papers and discussions; but the special gain has been in our Junior missionary societies, the number of societies and of members having been increased, as have also their contributions, and the children delight in the work.

MRS. LUCY BARBER, Sec'y.

Cedarville, O., Xenia Pres.

The gain in Chicago presbyterial society the past year has been very marked —in increased membership, greater interest and deeper spirituality. More Magazines have been taken than at any time previous. MRS. ED CORETTE.

Chicago, Ill.

There has been one new society organized. The Lord has been with our home society the past year, as in other years. NELLIE W. ROGERS.

Charlton, Ia., Des Moines Pres.

I cannot say that this Society really gained during the year just closed. One new society was added to our list, that of Toledo; but we had lost two,—Sugar Run and Unionville, which joined another presbytery. We can report no gain either in membership or contributions, among the senior societies, but rather a falling off, although there has been an increase in the membership of the Junior societies. However, the society at its annual meeting showed much interest and enthusiasm in the work, and the reports from local societies showed that many of them are live, working societies. ABBIE A. ROBB.

Sidney, O., Sidney, Pres.

The gain in our Presbyterial missionary society during the past year is seen in a greater feeling of responsibility among the officers, in the higher spiritual tone of our last annual meeting, in more thorough plans for the prosecution of the work in our bounds, and in a deeper interest and greater activity in the auxiliary societies.

MRS. F. O. ROSS, Sec'y.

Richmond, Kan., Garnett Pres.

INTERNATIONAL MISSION CONFERENCE.

The great hosts of women in United States and Canada, who are helping to give the glad tidings of salvation to the world, were represented at the Second International Conference of Women's Boards of Missions, held in New York, Jan. 12th and 13th, by a large number of delegates and visitors from the various boards, having their work in special charge.

The prime object of this missionary conference, is to bring together representative members of the various denominational boards, to present and discuss important practical subjects of common interest, which may prove helpful in the work of bringing the world to a knowledge of Christ. From a mere experiment one year ago, the conference promises to become a powerful medium, through which the forty-five women's mission boards of United States and Canada may be stimulated and strengthened to do more efficient and far-reaching work in the future than in the past. A joint conference was held on Wednes

day afternoon with the representatives of the general mission boards assembled for three days conference in the Methodist Episcopal mission building, 5th avenue. Reports were presented from the various women's boards and discussed.

SECTIONAL CONFERENCES.

The forenoon of Wednesday was taken up with sectional conferences of treasurers, secretaries of home and foreign work, young people's work, special objects, missionary literature, and the World's Missionary committee. During the forenoon and afternoon sessions of Thursday, the reports from these sectional conferences were given by the secretary of each and freely discussed. In the space allotted for this report it will be impossible to give even a brief resume of each session's conference; hence only such topics will be touched upon as may give helpful hints to the workers in our missionary societies who may read this article.

MISSIONARY LITERATURE.

The conference on this subject was ably presided over by Miss Hodgkins, of Boston. A list of questions had been previously sent to each one of the women's boards in United States and Canada, and the answers were summed up as follows: The twenty-two boards which replied to the question as to membership of women in their denominations, reported the estimate to be 7,524,924. Number of members in missionary organizations, 611,237; showing that only one of every twelve women in the membership of our churches is connected with a missionary society, and only one of every three of these is enrolled as an active worker. (What saith the Scripture?—"Woe to them that sit at ease in Zion." Amos 6:1.)

Twenty-six boards publish periodicals, with 191,565 paid subscribers. Four others have "women's columns" in their denominational papers. Twenty-one use illustrations, and all find them very helpful.

Eleven boards issue children's papers, while two have departments in their women's magazines for children.

Thirty boards reported having issued over 9,000,000 pages of leaflets, tracts, &c., the past year. Of this number, our own United Presbyterian Women's Board had published 505,575 pages on the subject of Thank-offering and various phases of giving, and 535,500 pages setting forth the special work of the Women's General Missionary Society for the benefit of its auxiliaries.

Twenty-three boards report the interest in missionary literature increasing, while seven see no difference from previous years.

NEEDS.

The question "What is the greatest need in our missionary literature and magazines?" brought out an animated discussion from many of the delegates. The answers given were practically as follows:

Information given in a concise way and not so much of the "preaching" style.

More brief articles, many being too long and dull to interest the readers.

Practical truths through fuller information.

More definiteness in letters from missionaries to the magazines, more wide awake to the need of the times, and more fully illustrated.

Fresh spicy articles for the Young people's departments.

More missionary literature for the Juniors in form of books and booklets, not costing over 25 to 50 cents each.

More hopeful articles to encourage workers at home and abroad. Need of a bright brainy wide-awake woman to supply every magazine each month with pointed facts from the world wide field. (Recommended for use in programs of congregational societies.)

Pointed leaflets sent out for every special occasion.

Monthly studies in leaflet form, giving sketches of mission fields, history of the work and workers, with lists of helpful books and pamphlets to read on the monthly topic.

HOW TO CIRCULATE MISSIONARY LITERATURE.

Suggestions as to the best ways of circulating the Magazine and literature were as follows:

Keep constantly at the work. The Magazine

Committee should be watchful to hold the old subscribers while the presbyterial secretaries (or agents) should ever be on the alert to secure new ones. Have frequent canvassing of the congregations for subscribers. Have returned missionaries emphasize the helpfulness of the Magazine and circular letters as mediums of presenting their work to the church.

Keep the list of leaflets on the back of the Magazine. Advertise price of Magazine in church papers frequently.

Keep presbyterial agents and congregational committees of literature work in continuous office.

Give liberal supply of free literature to all missionaries in the homeland for distribution.

More extensive distribution of free literature on the different phases of giving through women's and young people's societies.

Have missionary societies set aside a sum annually for the purchase of leaflets for home reading, on the monthly topics.

Urge societies to have leaflets read at their monthly meetings, and have some bright woman each month to give a hasty review of the contents of that month's number of the Magazine.

Establish circulating libraries of missionary periodicals, books and pamphlets, and charge each member at least 5 cents per month toward the library fund.

Missionary reading circles in congregations (including all the women of the church) have proved most helpful in increasing the membership of missionary societies, and adding interest to the monthly programs.

Make the "Literature Table" at conventions more attractive.

ANNUAL REPORTS.

Recommended that each board publish two reports, one a condensed report of all departments of work for convenient use of societies, and a full report which the officers of societies need to procure and read studiously in order to be able to do their work faithfully and well.

One reason given for lack of attendance at monthly meetings was the ignorance of the members as to the work carried on and indifference as to the results of their giving of contributions; hence the necessity was urged of having the full reports freely distributed by societies. (One delegate said: "I would be ashamed if I thought that there was one Christian woman in any of our churches who was not *eager* to read the full reports of our secretaries and treasurers, to learn how God had used her own personal gifts.")

Emphasize the fact that the annual reports are for the church at large, and not simply for the missionary societies.

Publish extracts from them in leaflet form for free distribution.

NEXT YEAR'S CONFERENCE.

A committee representing five denominations was appointed to plan the program for the conference to be held with the Congregational Women's Board, the second week of January, 1899.

MRS. MARY CLOKEY PORTER.

MISSIONARY CORRESPONDENCE.

A Woman's Prayer-Meeting in Egypt.

AMERICAN MISSION,
ASYUT, EGYPT,
January 8, 1898.

IN Christian lands, and especially in the dear old land of the "stars and stripes," where Women's Christian Temperance Union, women's aid societies, women's guilds, women's reform clubs, women's boards, women's missionary societies, and women's meetings of all kinds and descriptions on to the end of the catalogue, are known and recognized everywhere, the mention of a woman's prayer-meeting does not attract very much attention, but not so here in Egypt. Of course we have meetings for the women here, many of them, but under the care of the pastor or evangelist or missionary, and when we heard of one about a year ago conducted entirely by the Egyptian women themselves without the aid of anyone, it gave us such a pleasant little shock of surprise that we expressed the wish to attend it; and this week the opportunity came. The pastor of the church as Mallawi, a town about two hours distant from Asyut, came to call upon us, and invited us to go down the river to his home to attend this woman's prayer-meeting of which we had heard. As it is now vacation time it was

possible for us to accept the invitation. Vacation in the winter time generally means, to the older missionaries at least, a little harder work than usual, but one is free from the confining work of the school-room, and so a kind of rest is given.

On Tuesday morning we stated, and after traveling through clouds of fine dust for two hours we reached the pretty town of Mallowi, which is not celebrated for broad avenues and cleanly-swept streets, but for something far more interesting. We received a warm welcome from the native pastor and his pleasant little wife and were entertained very kindly all during our stay with them. In the afternoon we visited the boys' and girls' schools, both of which seem to be in a flourishing condition. These schools are carried on in the church building, and we learned to our great delight that the congregation has grown so much that the church is now too small, and a site has been purchased and plans laid for a new and much larger building. But I fear that I am wandering away from my text, yet I think this may be one of the practical applications. I am keeping the subject in view. The great pleasure was yet before us. As we were walking home from the girls' school just in the dusk, being crowded here and there in the narrow streets, by camels laden with sugar-cane, by donkeys carrying immense loads of dura (millet) stalks, and by water carriers with their huge goat-skins filled with water, a bell began to ring and the pastor said, "That is the first bell for the meeting." It was not a very musical bell, but somehow it sounded very nice to us. Musical church bells are not very common in Egypt. In half an hour, after calling upon one of the church members, where we were refreshed by coffee, dates and figs, we went to the church, where we were given seats in front of a large audience of women; about one hundred and fifty in all. Some of the women had their babies with them, some sat upon the floor, but all had an earnest expectant air about them as if they had come for a blessing and felt sure that there was one for them. In a short time the leader announced a psalm with as much composure as many of our Endeavorers at home exhibit; then a fervent prayer was offered and was followed by the reading of a chapter. The subject was taken from II Cor. 2:2, and after a few very well-chosen remarks the leader said, "We shall now be glad to hear from any who have a word for us." Quickly, quietly, but earnestly, one after another spoke of the necessity of more zeal in the service of Christ, of the close relation existing between Christ and the church, and of our Master's love and care for his own. Ten different women addressed the meeting, using good Arabic and setting forth clearly and plainly the thoughts of their hearts. And yet all was done in such a modest, self-forgetting way, that we felt that the speaker, as well as hearers, must be blest. Then came another psalm and another earnest prayer, and as the supplicants voice died away and we remained with bowed heads in silent prayer, we thanked God for what our eyes had seen and our ears had heard, and asked Him to hasten the time when such a prayer-meeting might be held in every town.

As far as we have been able to learn, this is the only meeting of its kind in all Egypt, but we hope before many years that the light of Christian education and the Christ love may permeate every home and so brighten the hearts of the women of this land that they will feel that there is a work for each one in the vineyard of our Lord.

Yours Sincerely,

CARRIE M. BUCHANAN.

CAIRO EGYPT.

DEAR FRIENDS:

LAST fall when Mrs. Watson was leaving for their Nile work, I tried to have her promise to send something each month for the MAGAZINE. Nothing has come for this month, but as we have had several very interesting letters from both her and Dr. Watson, I'll take the liberty of sending you some things they have written. After leaving Esneh she says: "We had scarcely any time to ourselves while we were there, either day or night, or I should rather say *evening*, for the people never staid later than eleven o'clock." At one unfortunate moment Dr. W. said: "We retired usually at eleven in Cairo and they watched the time so as not to stay later than that. It is too bad they have no pastor in Esneh. It is no wonder the work does not grow. There is nothing done for the women aside from the girl's school. The girls are really advanced in Scripture knowledge, but most of the women are extremely ignorant, except those who come from towns toward the North."

Again she says: "Yesterday was a busy day for Dr. W. We went up to Aziema at 8 a. m. and returned at sunset. Three united with the church two men and one woman. Five applied, but the others were extremely ignorant, and were advised to wait. Four children were baptized; one of these almost in its primitive state in regard to clothing, who got the imposing name of *Sitt el Benat*. The clothes of some of the women were filthy, so that one felt like standing at arms length from them, while others equally poor were tolerably clean. The men were clean looking. For the occasion in the large room where the men sat, new white cotton cloth was nailed all along the wall and above the clean divans, which occupied nearly the four sides of the large room. On these divans sat the enlightened men, and on the floor covered with mats the fellaheen sat in rows. The room for the women was the school room, with the window open facing and at the side of the pulpit. There were a few seats, but most ot the women sat on the floor, the dust an inch or two in depth, so that when they rose for prayer, the dust rose in such clouds that one could not see for a few moments. There was a large congregation of both men and women.

I well remember a similar experience when there ten years ago. I then had my first and only severe attack of sore eyes. I waked in the morning with a very red eye, but not very painful, and so went up to the town for the Sabbath service, which lasted from early morning till evening. The pain in my eye increased every hour, and I grew more and more nervous, so that it was with difficulty that I kept from shrieking on account of the pain. They had prepared their best meal to be eaten after the evening service and were much grieved when they found we would not stop to eat. I was in too much pain to eat, but it was hard far them to appreciate the situation and could not understand why I could not be just as comfortable there as at the boat. These dear people are very hospitable and always offer you the best they have.

At another place Mrs. W. speaks of the place of meeting being the long school-room, but no room opening off it where the women might sit to hear the services, and so that the women are never present at any religious meeting. Is it any wonder that they continue ignorant and stupid with no opportunity to be otherwise?

Dr. Watson says: "I never was impressed as much as I am now with the sad state of the majority of the Copts, and especially of their women. Very

many know just as little about Christianity as the Mohammedans, and the chief men who are starting schools everywhere care nothing for religion. The principle at the bottom of their action is a false one—to oppose either Catholicism or Protestantism. There is seldom a real desire to benefit their people religiously, or rather spiritually. A whole village of some 20 families have gone over to Islam, within the past few years. The people are perishing for lack of knowledge, and the so-called priests are blind leaders of the blind.

Dr. Watson closes his letter thus: "Give my warmest regards to the theologues and tell them there is a grand, vast work before them. Oh, that they might leave the seminary with souls burning to be used for the salvation of their own people."

It is while visiting from house to house or from village to village that one sees the state of the people, and finds out how much they need to be taught and to be helped and we are ready to exclaim with Philip, "Two hundred penny worth of bread is not sufficient for them that every one of them may take a little." "Who is sufficient for these things. But there comes the answer, "God is able to make all grace abound toward you, that ye always having sufficiency in all things may abound to every good work."

We all rejoice in having Rev. Mr. and Mrs. Hunt and Mr. and Mrs. McClenahan with us. We pray that their coming to this land may be a blessing to many souls and that their health may be spared and that they may "Be strong in the Lord and in the power of his might."

ELIZABETH GIFFEN.

FOREIGN NEWS BUDGET.

India.

Miss Josephine White, writing from Rawal Pindi, Dec. 18, 1897, says:

Perhaps the friends at home might be interested in an account of my work for the day which has just passed.

First, after rising we went to the dining room for our choti hazri, or a bit of toast and tea. That finished and a few neceesary duties in the house attended to, the orphan girls and one little boy were looked after. Some are not well, and medicine must be given and everything necessary for the day arranged. This is the day for baths and clean clothes, but as it had been raining and the air was cold, the baths were put off to another day. I wish you could see our girls, some of whom are so fat and plump that you would never think of their being through a famine. They are an affectionate and happy lot of children. Nearly all of the superintending of them and the teaching is done by Gomti, who was herself a friendless little Hindu orphan. For ten years I supported her in the girls' school at Sialkot, and she has become a lovely Christian girl, one who has many friends.

As her eyes are not strong, we thought best to take her out of school, and last spring we brought her here to help with the care of these children, and she has taught them to cook and do many other things for themselves very nicely. Gomti receives no salary other than what we choose to give her, but once when I spoke of giving her a certain amount per month she said: "I will never take anything from you. Would a daughter take pay from her mother?"

After our 9:30 o'clock breakfast our steps were turned to the city Hindu girl's school, where we give instruction in the Bible to several different classes. This school is held in a big old oriental house, and as this was a cold day the classes were scattered to what ever place sunshine and protection from the wind could be found; some of them were on the roof. Evening found us again with the orphan girls, night having come before we had accomplished the half we hoped to get done.

Miss Sallie E. Dickey writes of Gurdaspur district work:

The clouds and fog meet today and the plaintive chirp of the birds and coo of the doves speak of rain. It is very dismal without, but it is the season now for the winter "barsat" (rainy season) and we are very glad indeed, for the rain means bread to so many.

It is just about three weeks now since Miss Anderson and I came out into the District. We had been detained first on account of Miss Anderson's going down country to the famine district to bring up some orphans, and again on account of the illness (typhoid fever) in Dr. White's family, who are still in Gurdaspur with Rev. and Mrs. Gordon. I am glad to say Helen is getting on nicely now, though the fever comes up a little each day. Robert still has a high temperature, but it is now well under control by medicine. Miss Anderson and I have Wilbert with us, hoping that he may thus escape.

Miss A. and I first went to Pathankote and camped there and visited in the city and the villages round about for about twelve days. We worked among the heathen every day from twelve o'clock to three, as this is the time the women have the most leisure. Then from three to four each day we had a Bible class with our Christian women there. This Bible class was a great pleasure to us. Miss A. and I took it day about. The women helped us so much by their close attention.

They, as it were, drank in every word and never grew tired listening. O, that all our Indian Christians had the same desire to learn of Christ as did these few women in Pathankote! Two of these women were baptized only a little more than a year ago, and since that time both of them have learned to read, so that they can now read the Word of God for themselves.

We came from Pathankote here to Dinogar, where we expect to camp until Christmas and visit the surrounding villages. Our Christian congregation here is quite large, nearly a hundred members in all. Thus far Mr. Gordon has been out in camp alone, since Mrs. G. could not leave her guests and the sick ones to come out. New missionaries are now on their way up country. Wishing a happy and blessed New Year to the readers of the MAGAZINE.

Miss Nannie Spencer tells of work in Lyallpur:

We have for some time been working in the city and the villages near. We began this work after coming in from district last spring, but when Mrs. Martin took the boys to the hills, as we girls have no house of our own, we too had to leave for another station. I was gratified on our return to find that our work and words had not been altogether forgotten, though our most interesting women had left. We have here a shifting population to deal with; but find the women accessible. We are all strangers alike, and quite realize that we have here no continuing city. It is easy to tell of the joy we Christians have in knowing that a place is prepared for us which will abide.

Within a radins of four miles from the city there are some forty villages, many of them mere hamlets to be sure, not containing more than twenty or thirty families. The first question that greets us usually is "Where do you come from?" And as I myself have been a rolling stone, I can often use the answer to establish a common footing. "So did I come from Gujranwala?" "I spent part of last summer in Sialkot, there by Hajiapur you know the place." "From Pindi! that is a long way off. I lived there when I first came to the country," and so on. Gujranwala women claim me as a fellow country woman, but I am often asked, "Where is your real country?" and I must say, "It is not here in India."

It is very interesting work; some villages have never heard the gospel, others know very well who we are and why we visit them. Some of the sweeper women ask, "What will you give us if we become Christians." It wouldn't take them long to decide to be baptized if they could get land for doing so. Matt. 5:5 is the doctrine they like to hear. Others in debt approve of the fifth verse of the fifteenth Psalm, for usury is a dreadful thing in this country.

Occasionally we meet Christian families; some who do one's heart good, and others, alas! make us very sad to see how indifferent they have become. Some are persecuted in petty ways and come to us for help and others are bravely confessing their religion; none are far advanced in the Christian life. All need our prayers, both for them personally and that real Christian teachers may be sent to them by the Lord of the harvest.

Miss Mary R. Martin writes from Camp Rajeom:

I am sending an echo from the outposts of our district. We have been a month in camp and thus far have had a pleasant tour. It was dry and dusty at first, but we have had rain and since then it has been pleasant.

Some of the work in these outposts has been found in a very encouraging condition and some quite the contrary. The people being wholly illiterate, are dependent on the oral teaching they receive from the workers and very much depends on their faithfulness. To be sure there are some worldly-minded persons who are very hard to reach anywhere, but earnest faithful work on the part of the workers will always bear fruit in an increased intelligent interest among the people and a consequent growth in grace. More and more do we realize the need of a constant outpouring of the Spirit, on ourselves, the native workers and the people. It is God's wisdom alone which can solve some of the difficult problems of work in India and remove the mountains of difficulty which stand in the way of a self-supporting church; and glad we are, that this subject is receiving more and more attention and absorbing the efforts of both the missionaries, workers and people. As a rule the people are very poor, but covetousness is one of their besetting sins and it is hard to get them to realize what they might do even out of their poverty toward the support of their own workers and in time of their pastor.

The 12th of December was appointed as a day of prayer all over India for the cause of Christ, and I suppose it was pretty generally observed. We had a very pleasant meeting in the village where we were at that time encamped. The topics suggested in the call for prayer were briefly presented after each season of prayer. The request for voluntary prayers was wonderfully well responded to, especially by the women. I may say that it was the first time I ever heard the ordinary village women offer prayer in a mixed audience.

While it is true that their prayers were a little stereotyped and not closely connected with the subject given, we felt that their effort was a real step in advance.

Will, you not, dear friends, continue with us to wait on the Lord, that his Spirit shall in such measure be poured out upon all India that His name may be glorified by the true worship of himself by all the people of whatever caste, race or tribe.

Miss McDowell, of Alexandria, writes:

New Years finds the sun shining in Alexandria, after a month of clouds, rain and cold weather. This is the coldest winter that Egypt has had for a long time.

The girls' school in the mission house closed with a public examination on the 23rd of this month. Every one seemed highly pleased that the girls acquitted themselves so well in the different branches in Arabic and also in French and English. The Bible class was examined in the first five books of the Old Testament and on the travels of Paul. After these exercises were over, we had the pleasure of seeing a Christmas tree at the German hospital. Every year the kind nurses cheer the hearts of their patients with a tree and addresses are given in German, English and Arabic. This year Rev. Finney gave the address in Arabic, and I dare say that many have never had any other opportunity of hearing of Christ's love except what they have heard within the walls of that hospital. May the Lord bless the seed sown there.

On the afternoon of the 29th. a number of people were invited to the boys' School and the boys recited portions of Scripture and poems and sang songs all bearing on the birth of our Saviour. At the close they were given a treat of candy, nuts and apples.

Last Sabbath we had communion, upon which there was an usually large attendance.

Our people here are entering the new year with the determination of some day having a church of their own. A subscription has been started, and although the congregation is small and has little of this worlds goods, yet we know that God will

bless the effort and some day a house will be dedi cated to His service.

Miss Adelle McMillan writes from Alexandria:

Just now we are enjoying the Christmas vacation. Last Friday afternoon we had a very pleasant time; when the Moharrem Bey School closed with a little entertainment and Sabbath-school treat. Most of the girls are Jewesses, and it was very interesting to hear those on one side of the room recite a number of prophecies concerning the coming of Christ, and those on the other side giving their fulfilment. Then one recited the song ot Mary, and another the song oj Zachariah, etc. We hope to get more to attend the Sabbath-school next year.

Miss A. Y. Thompson, of Cairo, writes:

A widow has opened her house in the Sheikh Ali huts regularly on Wednesday for women's meetings, and the leader has been much encouraged this season by seeing how eagerly those who attend come and listen, instead of being brought or urged to come as at first. The same house is open for a Friday night meeting for men, which has been conducted by one of the theological students, the widow furnishing the mats for seats, the lights etc., without charge. Lately a cloud has come over the meeting because the priest of the district has twice threatened to excommunicate those who attend. May this man be converted, so that he will not keep back those who are willing to lead a better life and enter the kingdom.

Cora B. Dickey further tells ot the boarding school at Cairo:

The winter term of the Girls' Boarding School closed on Friday, December 31st, with the usual examination, or what we call "commencement" at home. A large crowd listened to the well-prepared and well-rendered essays and recitations of the class of eleven bright girls who graduated this term. The class was unique, in that its members were girls from fifteen to seventeen years of age. One of them is a Moslem and a wife. She is the first Mohammedan girl to graduate here. It was a great pleasure to look into the bright hopeful faces of the girls, and our earnest prayer is that as they return to their homes and go into various mission schools, they may be the means of advancing the gospel among the women and girls of this dark land.

We are observing the Week of Prayer by having sunset meetings in Arabic and by uniting with the C. M. S. missionaries in a meeting in their chapel on Wednesday and at our own house on Tuesday and Thursday. The meetings have been well attended and are very helpful. The ladies' meeting today was addressed by Mrs. Campbell, of England, who with her husband, is spending the winter in Cairo.

Miss Finney says:

For several weeks our boys and girls of Mansourah have been eagerly looking forward to the annual Sabbath school entertainment which took place the last day of the year. After a short program consisting of recitations, songs, and recitation of Scripture verses and the distribution of some books as prizes for attendance, the hearts of two hundred boys and girls were made glad by as many bags of candy, nuts and oranges. So the much anticipated day sank into the past but we hope the joy it gave may aid in causing the seed sown in these young hearts to spring up and bear fruit.

Mrs. Bertha Grove Reed, writing from Asyut says:

The past weeks have been very busy ones to the workers here. Final examinations have been going on in both College and Girl's School. The night before Christmas we all assembled in the College chapel for the closing exercises of College and Institute. The program consisted of songs, recitations, dialogues, orations of the graduating class and the presentation of diplomas. It was all very interesting, even to one who did not understand much Arabic; still parts of it were in English. All who took part reflected much credit on those who had given the training. One thing that pleased the audience especially was a dialogue written for the occasion by one of the native teachers, "The Causes for Egypt's Backward Condition." Seven causes were given. A little boy of twelve or fourteen, began by telling what educational advantages he had enjoyed in Europe, under the best professors in the world, and how grieved he was on returning to his own country to find his people still so degraded. His groans, tears and eloquent words thrilled us all, though some of us did not understand what he was saying The oratorical ability of that little fellow is marvelous. How we do hope that his talents will be devoted to proclaiming the Gospel of Jesus Christ to his own people, for whom he professed to be so distressed. Then another showed by conversation, and physical experiments with a syphen, electricity and other things, that the agencies used by other nations for their advancement were feared by Egyptians and attributed to spirits.

But what pleased me most was the presentation of diplomas to the graduates of both schools. Never before in Egypt have boys and girls stood together to receive their diplomas.

Finally the seven boys and four girls united in singing a farewell song. What a happy night it was for all who are laboring, hoping and praying for the uplifting of Egypt's women.

Mrs. Watson gives notes of work in the upper Nile country:

We spent last week and Sabbath at Kena, a town where the Protestant women take the lead in church work. The church numbers 18 women and 9 men. Dr. Watson held five evening services during the week, besides the two on Sabbath, and one especially for the women on an afternoon. All the services were well attended by Copts and Muslims as well as Protestants. The women in Egypt, as a general thing, do not attend evening meetings, but here they attended all the services. Those who had infants brought them with them and all listened with the greatest attention. Three women united with the church, two of them belonging to the wealthiest families of Kena. One of them, Roma, had been wishing to join for some time, but was prevented by her husband. A few days before the examination of candidates she begged him to allow her to profess Christ publicly this time, but he said, "No; not this time, I will bring the Mutran (metropolitan bishop) and if he does not convince you that the Copts are right aud the Protestants are wrong then you may join the Protestants at the next communion." She answered: "If you were to bring a hundred Mutrans they could not convince me." At the women's meeting Dr. Watson took for his text 11 Cor. 6;2: "Now is the day of Salvation." After the meeting the women remained in the church an hour or more until the evening service, and in the evening the text was Matt. 10:32, confessing Christ. The husband came to all the meetings. In the morning he asked his wife why she was so sad. She answered "Because I am not allowed to do what I know to be my duty."

"Well," he said, "if you want to make a profession make it; I am not going to hinder you." She went in the afternoon with the others to be examined, her face beaming with joy, and we all felt that the Lord had indeed answered the prayers that had been offered for her.

The services on Sabbath morning were solemn and impressive. There were few dry eyes on the women's side of the church as Christ's life and His suffering for our Salvation were portrayed before them, and we felt that his presence was indeed with us. The people were looking forward to these meetings, and one of the women went on the steamer to a town some distance away to bring her daughter by the return steamer that she might be present at the Lord's Supper on Sabbath, but as the husband would not permit her to come, she regretted having gone, thereby missing the meeting.

The Protestant women of Kena are more intelligent than those of any of the towns we have visited, but we are sorry to say that some of those women, although earnest, active, Christians, are inveterate smokers, a habit formed years ago. The church is built much after the pattern of the church in Cairo —a curtain in the middle separating the men from the women and the pulpit in front so that the preacher can be seen by both, and the women have as comfortable seats to sit on as do the men. These people hope to have a pastor very soon and they would like to have a school for girls if they could only procure a teacher. But where can women teachers be found to supply the demand in all the towns that are asking for them? "The harvest truly is great but the laborers are few."

YOUNG PEOPLE'S DEPARTMENT.

Bring Pennies.

Children! you have heard the story,
How the Christ-child from above,
Came to give to earth the glory
Of a Saviour's wondrous love.

How He came, a little baby
Tried with all the ills that try,
How He grew in strength and wisdom
As the months and years went by.

How He sat in Jewish temple,
Telling doctors of the law,
Of great truths they in their blindness,
Never half the beauty saw.

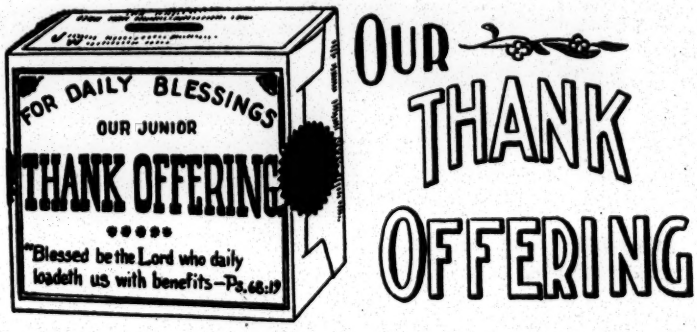
How, beside the temple treasure,
(So the sacred story writes,)
Saw the rich cast in their bounty,
And the widow her two mites.

Then the Lord of earth and heaven
Gave the sentence just and true—
"Ye have cast much in the treasure,
She hath given more than you."

Children! when you drop your pennies
In the box with gladsome ring,
Know, the tinkling upward sounding,
Greets the ears of Heaven's King.

Bring them then, with prayers and glad hearts,
Mingled with your holy songs,
Help to swell the great procession,
That the road to heaven throngs.

AUNTIE.



The Unfinished Ladder And The Mite Box.

Russell Brown sat in his mother's cozy parlor one Sabbath afternoon with a very unpleasant frown on his usually bright face. In his hand he held a paper mite box, with a picture of a Hindu girl on the front and a map of India on top.

"I don't care," he grumbled. "I think it is real mean of Miss Jones to make us all take one. I don't want to earn money to give to the heathen. I want to save it for a wheel. And it wouldn't do any good anyway, such a little as I have. They would never know the difference. If I was a rich man I would give a thousand dollars, and that would amount to something, but a few cents in a mite box! Pshaw! I won't do it." And he threw the mite box at the cat and leaned back in his chair to look out the window.

Soon a strange thing happened. The hilly New England town flattened out into a plain. The tall houses shrunk to low, flat-roofed huts. The streets were filled with queer-looking people with brown skins and sad, sad faces. Most of the women and girls were loaded with heavy, clumsy-looking jewelry. But he saw many little girls dressed in white with no ornaments, and they seemed more wretched than the rest. He could

hear them moaning: "No one loves us; we are cursed; the gods are angry."

As Russell looked and listened, he saw the sky open directly over the place where a group of these little widows stood, and in the rift appeared a figure that he knew. As he listened to their wailing cry, the tender, loving face of the Saviour grew very sorrowful, and he spoke: "I love you, O my children; I died for you; come to Me." They heard, but answered mournfully, "We do not know the way, and there is no one to tell us."

Then Russell saw that Jesus held in his hand a long ladder, which He was letting down. Such a curious ladder! He rubbed his eyes in astonishment. It couldn't be true. Yes, it was. The rounds were made of prayers; some of them the very ones he had heard that afternoon at the Junior meeting. There was the prayer of the boy who sat behind him and of the girl across the aisle. More wonderful still, the upright side pieces were made of pennies.

But now there was a great commotion in the street below. The brown-faced children had seen the ladder, and were struggling to reach it; but, alas, it was too short! "O," they cried, stretching out their hands pitifully, "If we could only reach it! But it is no use, we cannot be saved."

And Russell heard the sad voice of the Saviour say: "One little boy's selfishness caused this. When he is a man he will give a thousand dollars, but it will be too late then. All these will be dead."

"Say, Russell, what are you crying in your sleep for?" said a merry voice close to his ear.

Russell started up. "The ladder, the ladder, it was too short!" he exclaimed.

"What ladder?" said Ned. "I believe you are dreaming yet."

"No, I'm not," and picking up the dishonored mite box he walked away with it to his room. He looked at it thoughtfully a long time, and then said, aloud: "No, sir, that ladder sha'n't be too short. I'll pray for the heathen every day, and work and save till that mite box is so full it won't hold another cent."—*A. D. Fenno, Mission Day-Spring.*

Program for April.

SUBJECT.—Alaska.

SINGING.—No. 217-1 v. No. 171 vs 1, 2.

SCRIPTURE READING.—Isa. 40-3; Isa. 40-4; Isa. 40-5; Rom. 10-12; Rom. 10-13; Rom. 10-14; Rom. 10-15. Distribute the references among the children.

COLLECTION. Sing the chorus of No. 215, continuously, while the children march and drop their money into the plates.

TOPICS FOR THE LEADER.

Location. { a, How to reach it. / b, In what length of time.

Climate. { Along the Southern coast. / Along the Northern coast. / Icebergs, reindeer, dogs.

Home of the Esquimau. { Snow houses, / Food, / Fuel, / Light.

Religious beliefs. { Who was the first Christian Missionary? / By what denomination sent, and in what year?

Length of days and nights. How children attend school during the darkness. Singing.—No. 126, vs 1, 2.

STORY.—An Alaskan story, or a missionary's letter from Alaska, read by the leader.

PRAYER.—The Lord's prayer.

"ALASKA," By Sheldon Jackson, is a good reference book.

M. M. JOBE.

EDITORIAL.

The Annual Meeting.

As the days of spring come, our thoughts turn toward the meeting which comes in the brightest of spring months.

Earnest, painstaking and prayerful, has been the work of our president upon the program, and it now rests with the members of the convention at Cleveland to make this meeting a profitable one, not only to themselves, but to all the so-

cieties of the church. Consideration of the program brings out a feature which doubtless will be gladly noted, and that is, the number of conferences for which arrangements have been made. It has been the desire of many that more time at our conventions should be devoted to free exchange of ideas, and to informal discussions upon various practical topics. The executive committee has realized this ever-increasing desire, and so but one or two papers appear upon the program. In their stead are conferences, with brief pointed introductions by different leaders, followed by informal discussions. It will add greatly to the interest and profit of these conferences if *each delegate* come prepared with some thought to present, some suggestion to make, or some question to ask.

To make this her own convention, and thus bring back to her presbyterial society all possible benefit and profit, it is essential that each delegate give especial attention to the topics, and in her preparation ask herself, "What does my presbyterial or local society especially need? What practical suggestion may I make that may be helpful to some other one?"

It is only by learning together of the work of our Board through its secretaries, by conferring together of ways and methods that may be helpful, by listening together of the progress of the work of the Lord, and above all, by praying together for the presence of the Master in our midst, that rich blessing from on high will fall upon us, and "the word of God grow and be multiplied."

MARGARET M. GORDON.
First Vice President W. G. M. S.

The Convention of '98.

These words bring to your local committee mingled thoughts of pleasurable anticipations, and yet of responsibilities. The old couplet,

> A man's work is from sun to sun,
> But a woman's work is never done,

we change to,

> Our President's work is almost done,
> But the Committee's work has just begun.

Our voice has not been heard from afar, yet we are here planning, thinking, doing. You who are to be our guests in May are constantly in our minds and hearts. Your comfort and well being, from the time you close your front gates at home until you are welcomed by our open doors and arms and hearts, is our constant thought. We fear at the last our brains may become muddled by heaped up duties which can only be performed then; so even now we are putting on our thinking caps that we may make your stay among us something never to be forgotten. We know our beautiful city with its picturesque parks, its beautiful streets and handsome homes, will be "a joy forever" to you. Our pleasant cozy church, we hope, will dwell in your thoughts as a delightful memory. Our hospitable members and friends who are upholding our hands, and who are looking forward with joy to your arrival, we trust will live in your hearts, with our Presbytery through whose invitation you come to us.

We are planning many things that it is impossible to tell you of in this short article; but we want you to know that this convention, as those which have gone before, is to be beneficial to you mentally, morally, spiritually and physically, if our prayers and plans and deeds can make it so.

Come to us in May five hundred strong, and be ready to place yourselves unreservedly in our hands *to enjoy* and to *be enjoyed.* And now we know you all wish to help us. You can do so in many ways. One way is to immediately forward the names of your Presbyterial delegates. We expect to entertain all delegates in our homes and only wish it were in our power to accommodate all there. But the lowest possible rates will be obtained for any number of visitors who may be here.

Let the President of each Presbyterial see that names of delegates are sent and, if possible, estimate number of visitors from different congregations. This is very necessary that the committee may immediately procure rates at hotels and publish them. Forward names to Mrs. R. C. Findley, 41 Dorchester street.

Our President has promised her help in another matter, in which we ask your hearty co-operation and support. This is to be a hatless, bonnetless convention. Please come prepared to remove all such beautiful yet obtrusive accessories. One can hear a speaker much better if she

can see her. Don't make it necessary for the President to be embarrassed in company with yourself by asking you to remove your hat, which no matter how small it is, is yet an obstacle to your neighbor, who would much rather see your graceful head with its crown of gold, or brown or gray.

We extend to you all our greeting and assure you of our most hospitable anticipations and expectations.

MRS. J. T. LOGUE,
MRS. T. B. CRAWFORD,
MRS. R. C. FINDLEY.

Cleveland, Feb. 2, 1898.

[If we regarded the above deliverance on headgear as a stern decree, it might possibly deter some of us from going to the next meeting of the W. G. M. S. But knowing the amiability of our president and the gracious disposition of our hostesses, we think no one need be unduly alarmed.—EDS.]

The friends of the Freedmen should be wonderfully encouraged when they estimate how much has been accomplished within the limit of one human life. Let the mind run over the years in the history of our work, and bring yourself up through the toil, isolation and self-denial endured by Miss E. Wallace, and then decide whether or not her labor was in vain. To Mrs. Ida French was entrusted the "labor of love" of gathering the facts which fill the first pages of this magazine. In offering apology for the undue length of the article, she says: "I found it hard to cut out many kind remembrances. Perhaps you will think I didn't cut the letters very much, but I did. Every little item was of great interest to me."

From the response by Mrs. F. M. Proctor for Mansfield Presbyterial, to the query profounded under the heading of "Symposium," not classified at proper time, we quote as follows:

"From the reports received, a greater interest has been manifested in a missionary spirit, and the spirit of giving has grown in the hearts of the members. All this is due largely to the MAGAZINE, in providing so much that is most interesting and beneficial at so small a cost. It grows better every year, and we look forward to its coming with pleasure. The studies, too, are so helpful. So many benefits are derived from these Presbyterials, that those who are privileged to attend them should do much to 'stir up the gift that is in them' and spread abroad the influences of these to their less favored sisters."

The "Temperance talks" and "Prayer-meeting talks" of our Indians were arranged by Mrs. Jeannette C. Alter for the Indianola convention. For want of time only two or three extracts were read. She says: "They are the best thoughts of our Christian Indians, and some of them are gems."

Programme for April.

Subject.—"Alaska."
Sing No 31, 1 and 2 Bible Songs.
"The earth and the fullness with which it is stored,
The world and its dwellers belong to the Lord."
Psalm 49. Read responsively.
Sing No. 46. Special Selections.
1. "Unspotted is the fear of God and ever doth endure,
The judgments of the Lord are truth and righteousness most pure."
2. "They more than gold, yea much fine gold, to be desired are,
Than honey, honey from the comb, that droppeth sweeter far."
Short Prayers.
Brief Sketch of Alaska.
Sing No. 4, 2 and 3. Special Selections. "How Exalted."
Subjects—two minute talks.
(1.) Climate.
(2.) Industries.
(3.) Inhabitants.
(4.) The Ups and Downs of Alaska.
(5.) The Outlook as a Mission Field.
Sing No. 68, 1. Bible Songs.
Sing No. 209, 4 and 5. Bible Songs.
Closing Thoughts and Prayer by leader.

Carnegie, Pa. MRS. THOMAS C. ATCHISON.

Requests from several individuals and societies have been sent to the undersigned for names of home missionaries who would be able to make use of boxes of valuable clothing. Many of the garments belonged to gentlemen recently deceased, whose friends are anxious to bestow them worthily. They consist of overcoats, good black suits, etc. Superintendents of missions or other persons will confer a favor by sending names and addresses of persons to whom such gifts would be acceptable to

MRS. H. C. CAMPBELL,
29 North Ave., Allegheny, Pa.

STUDIES FOR 1898.

March—The Treasury.
April—Alaska.
May—A study of the Shorter Catechism.
June—The Congregation, what the Missionary Society can do for it.
July—The Covenanters.
August—Protestant Missions in Europe.
September—Missions in Latin America.
October—Our Foreign Population and City Missions.
November—Native Christians.
December—The Everlasting Promise.

REPORTS, ETC.

Report of Women's Board for February.

Again we have the pleasure to report the attendance of the entire membership of the Board at the regular monthly meeting held Feb. 1st.

Letters from Rev. Mr. Speer and Rev. Mr. Morrow, Warm Springs missions, were so interesting that the Home secretary was instructed to send extracts to the MAGAZINE for publication. Reports were read from Aurora, Moline, Spokane and Chicago. Miss Minnie H. Speer, of Chicago, has been reappointed for one year. Miss Stewart, of Spokane, made 110 visits. Miss Speer, of Chicago, made 115 visits, and Miss Helen Curry, 96 visits. Literature, including Bible Songs, was sent to the Indian mission, costing $106.55.

Literature committee reported having met in the interests of the Junior paper. The required number of subscriptions having been secured, the committee are busy trying to arrange for the publication of this paper at an early date.

Treasurer reported January receipts $6727.98 and disbursements, $3718.79.

Foreign secretary reported the recommendation of Miss Henrietta Moore for appointment as missionary to the foreign field. The report of the secretary included many letters from the missionaries regarding business not yet ready for publication. Another meeting was arranged to be held with the committee of the Board of Foreign Missions regarding the salary question.

Church Extension secretary reported two applications for loans. This report is usually long and requires careful consideration; the sums of money requested being large, the arranging of the mortgages and insurance, rate of interest, time of payment, etc., makes this department a very responsible one.

Junior secretary reports one new society. Secretary is preparing the blanks for the annual report.

Freedmen's secretary gave a short report and submitted resolutions on the death of Miss Eliza B. Wallace, of Knoxville, which were ordered to be inscribed in the minutes and published in the MAGAZINE.

Thank-offering secretary reported sending out 900 circular letters.

Mrs. Mary B. Reid and Mrs. Herron were appointed to attend the convention of the Students Volunteer movement in Cleveland in February. Miss Emma Mabon, Second church, Allegheny, was elected a director of this Board to fill the unexpired term of the late Mrs. Dr. Kyle, of Allegheny. Mrs. Mary Clokey Porter having been appointed delegate to the International Missionary Convention held in New York in January, made a full report of the proceedings, extracts of which will be given to the public. This report was submitted at the home of Mrs. Porter, who kindly entertained the Board, January 27th, socially, as well as intellectually.

Committee has been appointed to visit our industrial schools in the South and to report at the next meeting.

MRS. MARY W. PORTER, Sec'y.

Important Notice.

Blanks have been forwarded to Women's and Junior Missionary Societies through Presbyterial secretaries. Please be prompt in filling blanks and returning them to your Presbyterial secretary, so that we may have a complete report of all missionary societies. Last year many societies did not hold Thank-offering ingathering service in time to report thank-offering in last year's statistical report. Some societies reported last year's Thank-offering, other societies the year before. So as to have all societies report the same year, we request that the Thank-offering sent to the W. G. S. at Indianola be reported this year.

MRS. M. J. STEVENSON, assistant secretary.

Caution to Missionary Societies.

It has come to the Women's Board from an authentic source that there is a man in Johnson City, Tenn., soliciting and receiving clothing from United Presbyterians, which he sells and appropriates the money received for the same to his own use.

Societies and individuals are cautioned to answer no appeals for clothing excepting those coming from the Board or the principals of the recognized mission stations.

By order of the Board,

C. JANE VINCENT,
Cor. Sec'y Freedmen's Dep't.

Mrs. Rev. E. McKee.

RESOLUTIONS OF RESPECT.

WHEREAS, Mrs. Rev. McKee, the active, devoted and loyal president of the Women's Missionary Society of the 2nd U. P. church of Youngstown, Ohio, has removed to another city, and deeming it fitting that our society testify to her faithfulness and untiring zeal and devotion in this important work of our church, be it resolved,

First, That in the departure of Mrs. McKee our society has lost one of its most faithful members, one ever ready and willing to aid in the great and important work of our Lord and Master Jesus Christ.

Second, That while we deeply feel our loss, we must not forget, that "all things work together for good to them that love God," and let us remember that we are still co-workers together for the work of our Lord.

Third, That these resolutions be placed on the record book of our society, and that a copy thereof be sent to The Women's Missionary MAGAZINE for publication.

MRS. BEAN,
MRS. BROWNLEE,
MRS. SINCLAIR
MRS. WHITMAN. } COM.

Mrs. E. P. Bruce.

The members of the Women's Missionary Society of the First United Presbyterian church of Pittsburg offer this tribute of love and respect to our dear departed sister, Mrs. E. P. Bruce, who was a member of the Women's Missionary Society of the First United Presbyterian church of Pittsburg, Pa., for more than forty years.

Her summons, which removed her from earthly home and friends to her Father's house, came in the early morn of Dec. 8th, 1897.

How can we in empty phrase estimate her unquestioning faith, and long years of untiring devotion in the cause of the Master? Her many Christian graces we would do well to emulate—her unfaltering trust, unvarying charity, in thought, word and deed, imitating in thought, word and deed the Saviour she loved—and to thank God "that such as she have lived and died." While bowing with reverent submission to the divine will, acknowledging that our loss is her gain,

"We know transplanted human worth,
Will bloom to profit otherwhere."

COM.

Mrs. M. M. Carson.

The Ladies' Missionary Society of the United Presbyterian church of Aspinwall, Pa., wishes to

honor the memory of one of its most earnest and devoted members, Mrs. M. M. Carson, who fell asleep in the early morning of Dec. 2nd, 1897.

Though circumstanses permitted of her being present at the meetings only occasionally, her interest was always there; and "her prayers and her alms ascended for a memorial before God." She bore the heavy burden of affliction in her last illness with cheerful resignation and Christian fortitude, committing her fatherless little ones to the care of the Heavenly Father. By the example of her life and by her dying testimony, we who remain are strengthened and comforted. "These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

MRS. G. W. CONFER,
MRS. W. B. MCNULLY. } COM.

Miss Eliza B. Wallace.

A tribute to the memory of Miss Eliza B. Wallace by the Women's Board.

Again the Angel of Death has come into our midst—this time calling one of the veteran workers home. Miss Eliza B. Wallace had been so long and so intimately associated with the work among the Freedmen that she seemed a necessary integral in it. Her every thought and plan was for the colored people. Her every energy was consecrated to this end. No sacrifice was too great for her to make if thereby the interests of these people whom she so loved would be advanced. Almost her last act before leaving her work was sending her monthly report to this Board and though weak and suffering manifested the same unwearied interest in and anxiety for the success of the work. "Faithful unto death—a crown of life." Certainly she has received the welcome, "Well done good and faithful servant," and has entered upon the joys of her Lord. A beautiful life is ended, one full of good works, but the influence ever for good set going by it cannot be estimated in this world. The number of lives elevated and purified, the number of souls saved, eternity alone can reveal. Truly the words of Solomon are verified here in that "the memory of the just is blessed;" so we are told of the many expressions of love and affection for Miss Wallace which come from one and another of those who were under her care from time to time. As one by one in quick succession our dear friends and fellow workers are called up higher, we are reminded that time at best is short, and it devolves upon those of us who are left to be about "our Father's business," that the work may not languish because the laborers are few. COM.

Mrs. Louisa Marshall.

In memory of Mrs. Louisa Marshall, who died Feb. 2nd 1898.

The Ladies' Missionary Society of Cherry Fork, Ohio, desires to express its testimony to her faithfulness in attendance at all meetings of our society, as well as church services.

God, in his infinite wisdom, saw fit to lay on her his afflicting hand, on her returning from church the last Sabbath of the year. Having been afflicted with heart disease for several years, she seldom attended services without effort and suffering. She often remarked that she felt as well attending services as when at home, and was seldom absent.

COM.

Mrs. Elizabeth Miller.

A tribute of love from the Women's Missionary and Aid Society of the First Church, Denver, Colorado, to the memory of Mrs. Elizabeth Miller, of Freeport, Pa., who entered into rest November 21, 1897.

In the death of Mother Miller we have lost a valued friend and faithful worker. Coming to Denver but to visit, she immediately identified herself with our work. By her zeal, beautiful life, and sweet spirit, she endeared herself to all who met her, and was an inspiration to noble living; and her triumphant death was a testimony to the power of the Gospel of Christ.

To the bereaved family, we extend our deepest sympathy.

MRS. J. D. RANKIN,
MRS. W. W. BROWN,
MRS. W. W. LOWTHER, } COM.

Mrs. E. J. McPherson.

A tribute from the Women's Missionary Society of Braddock, Pa., to the memory of Mrs. E. J. McPherson, who departed this life Jan. 12, 1898.

She was a member of our society since its organization, and for fourteen years held the office of President.

We shall miss the valuable counsel of one who was deeply interested in the cause of missions.

We had in her a beautiful example of faithfulness and devotion to the Master.

Shall we not by her example be stimulated to follow our Lord more closely?

By her life and death we are taught more fully the lofty purpose of life, and the uncertainity of all that is human.

We loved her, and the separation fills our hearts with sorrow; but we thank God for her life and work among us. COM.

Mrs. Eliza J. McPherson.

The Women's Missionary Society of Shadyside United Presbyterian church place on record this tribute to the memory of Mrs. Eliza J. McPherson, who died Wednesday, January 12, 1898.

God, in His wisdom, has again entered our society and called home one of our most efficient and beloved members. We cannot but feel and express the serious loss sustained by the society. Her ripe experience and good judgment, her sincere, earnest and devoted life, will be greatly missed in all departments of the church work. Her life was beautiful because she had found the true secret of strength and joy and had learned to walk step by step in touch with the Saviour. The fragrance of her Christian graces will linger with us for many a day. Not a few in our church and in our society can testify that through her faith and words of love a real blessing has come to them.

The Master's call came for her quickly and unexpectedly, so that she was with us, in the intercourse of friendship and of the house of God, until her feet were almost pressing the threshold of the Father's house.

To the bereaved family and friends, to those who stand where the shadow of this great sorrow falls the darkest, we tender our heartfelt sympathy. We would comfort them with the blessed assurance that after all it is only a shadow and the light is shining on the other side.

'For them also who sleep in Jesus will God bring with him." COMMITTEE.

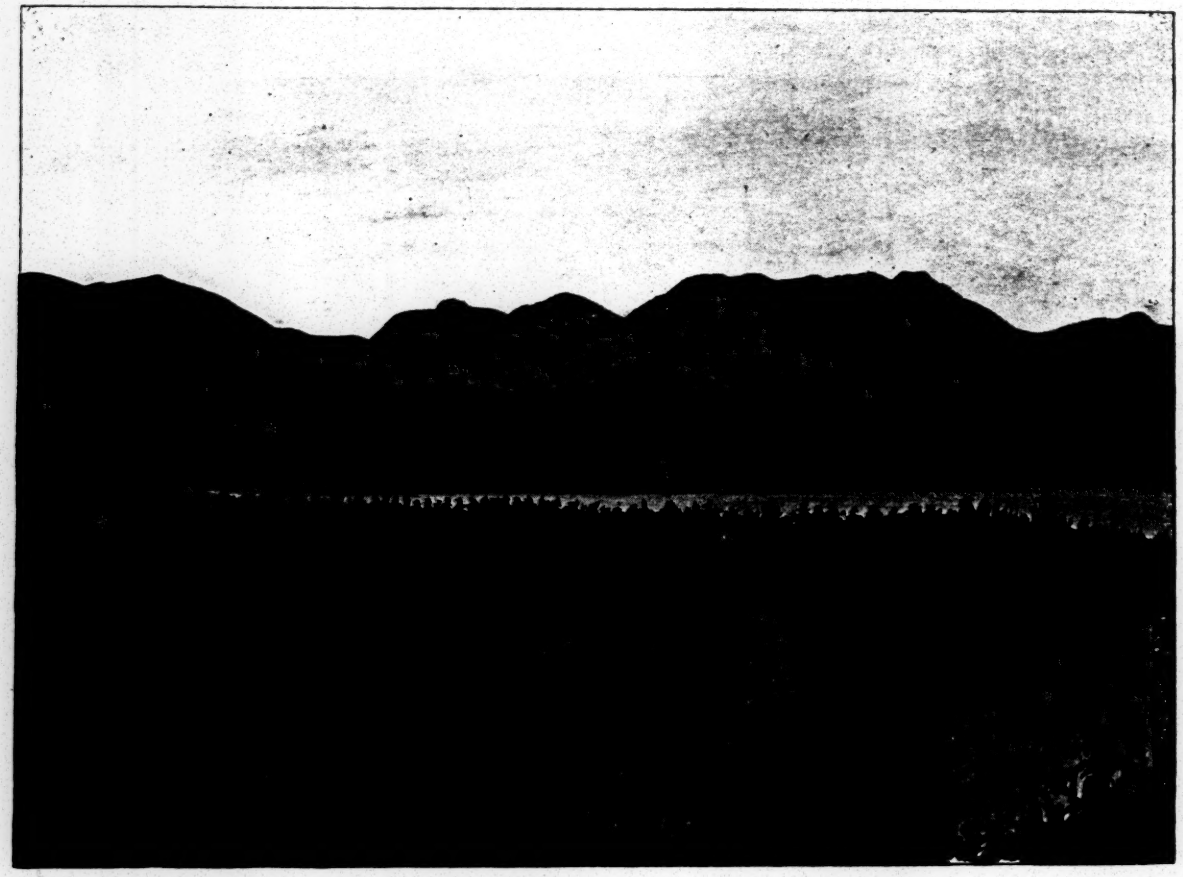
Mrs. Margaret A. Scott.

The Women's Missionary Society of College Corner, O., record this tribute of respect to the memory of Mrs. Margaret A. Scott, one of our charter members, who was taken home Nov. 16th, 1897.

1st. We miss her; for her seat in the church, prayer meeting and missionary society was seldom vacant. We bow in submission to God's will, knowing that He doeth all things well, remembering to be ready when He calls for us.

2nd. We extend our sympathy to the husband and sisters and commend them to Him who said, "I will not leave you comfortless."

M. J. WRIGHT,
M. N. NEWTON,
E. A. MCDILL.



LAKE LINDEMANN, ALASKA.